QUODVULTDEUS: *DECL* 512; *DNP* 10.735; *DS* 12/2.2882–89; *EEC* 2.728; *LTK* 8.956; *NCE* 11.874; Mandouze (1982 pp 946–49 [Quodvultdeus 5]); Moreschini and Norelli (2005 pp 416–19); *Pat.* 4.501–03; *RE* 24.1396–98.

Quodvultdeus, a late contemporary and occasional correspondent of St **AUGUSTINE** of Hippo, succeeded **CAPREOLUS** as bishop of Carthage from 437 until his death in Naples in 453 or 454. He is best known as the author of a treatise on biblical exegesis known as the *Liber promissionum et praedictorum Dei* (*CPL* 413) as well as thirteen catechetical sermons that were first preached in Carthage probably between the years 434 and 439. There is no surviving evidence for knowledge of the *Liber promissionum* in pre-Conquest England, but nine of Quodvultdeus's sermons are preserved in Salisbury manuscripts of s. xi$^{4/4}$ or xii$^{1/4}$, which shows that a significant number of Quodvultdeus's works were in England by the first quarter of the twelfth century. Secure evidence for knowledge of Quodvultdeus before the Conquest is limited to one manuscript copy of his sermon *Contra Iudaeos, paganos et Arrianos* and three quotations by **BEDE** and **ÆLFRIC**. Even though most of Quodvultdeus's works were known in England at some point during the Middle Ages, however, they all circulated under Augustine's name, and Quodvultdeus was not even known to be their author until his works were subjected to fresh analysis in the twentieth century, beginning with Morin (1914) and culminating in the now definitive editions by René Braun in *SChr* 101 and *CCSL* 60.

The numbering of the sermons below conforms to *CPL* 401–12, which does not take into account *Sermo* 13, *De quattuor virtutibus caritatis*; on the attribution of this last work to Quodvultdeus, see Braun (*CCSL* 60.vii). The sermon corpus as a whole is discussed by Braun (*SChr* 101.88–113). Because two of the manuscripts listed below were initially dated s. xi^{ex} by Gneuss but have since been shown by Webber (1992) to be of s. xii$^{1/4}$, I here present all manuscript evidence through s. xii$^{1/4}$.

Sermones 1–3, De symbolo ad catechumenos 1–3 [QUODVULT.Symb.I–III]: *CPL* 401–03; *CPPM* 1.1103–05; *KVS* QU sy.

ed.: *CCSL* 60.305–63.

MSS 1. Salisbury, Cathedral Library 35: HG 705.
2. Worcester, Cathedral Library F.92: HG 763.
Lists – A-S Vers none.
Quots/*Cits* ? *HomS* 2 (VercHom 16; B3.2.2) lines 109–29.
Refs none.

These three sermons against the heresies of the Jews, pagans, and Arians (the first beginning "Sacramentorum rationem") are commentaries on the Creed addressed to catechumens seeking baptism at Easter, and were probably first preached in Carthage in the mid-430s, before Quodvuldeus became bishop. They are copied together in Salisbury 35, fols 82r–97v, where they are preceded at fols 79r–82r by a different *Sermo de symbolo ad catechumenos* (*CPL* 309), also commonly attributed to **AUGUSTINE** but not by Quodvultdeus. Extracts from Quodvultdeus's *Sermo* 2 paragraphs 4.9–23 and 12.1–10 appear in Worcester F. 92, fols 89v–90v, within an augmented version of **PAUL THE DEACON**'s **HOMILIARIUM**.

Szarmach (1978 pp 255–56) identifies *Sermo* 2.9.6–8 as a possible source for a passage in Vercelli Homily 16 (*HomS* 2; B3.2.2) which, through an extended metaphor, likens the Trinity to a single flame consisting of light, radiance, and heat, a triad corresponding to the properties *ignis*, *splendor, et calor* in the nearly identical definition by Quodvultdeus (at *CCSL* 60.346 lines 20–31). However, several patristic and medieval authors employ variations of this metaphor, sometimes within polemical attacks against the Arian heresy, and the Vercelli homilist (or his unidentified Latin source) may just as well have encountered similar formulations of the same idea in (for example) Augustine, *De Trinitate* VI.i.1 (*PL* 42.923); Augustine, *Sermo* 118.2 (*PL* 38.673); Augustine, *Contra sermonem Arianorum* I.xxxiv (*PL* 42.706); Pseudo-Augustine, *Sermo* 384.3 (*PL* 39.1690); Pseudo-Augustine,

Sermo 246.4 (*PL* 39.2199); Pseudo-Augustine, *Speculum* XXVI (*PL* 40.979); Caesarius of Arles, *Sermo* 234.3 (*CCSL* 104.934); and Caesarius of Arles, *De mysterio sanctae Trinitatis* 16 (ed. Morin 1937–42 2.178 lines 8–9). For discussion of these and related Trinitarian metaphors in early English literature, see Cross (1964), Breeze (1990), Lees (1999 p 57), and Anlezark (2009 p 133).

The textual transmission of the first sermon is discussed by Dolbeau (2005 [1995]). All three sermons are translated by Finn (2004).

Sermo 4, Contra Iudaeos, Paganos et Arrianos [QUODVULT.Contr.Iud.]: *CPL* 404; *CPPM* 1.1205; *KVS* QU Jud.
ed.: *CCSL* 60.227–58.

MSS 1. Cambridge, University Library, Ii.2.19, fols. 1–216: HG 16.
2. London, BL Harley 652: HG 424.
3. Orléans, Bibliothèque Municipale 342 (290): HG 868, 869.
Lists – A-S Vers none.
Quots/*Cits* 1. ? *ÆCHom* I, 13 (B1.1.14).
2. ? *ÆCHom* II, 1 (B1.2.2).
Refs none.

A complete copy of this sermon (inc. “Inter pressuras atque angustias”) survives in Orléans 342, fols 153–82, a manuscript produced at Fleury or Saint-Benet-sur-Loire in the tenth or eleventh century which made its way to England by the eleventh century. Chapters 11–17 (*CCSL* 60.241–50), on the proofs of Christ’s divinity and the Old Testament prophecies of his advent, were adopted as a lection (inc. “Vos inquam conuenio”) for the week before Christmas in two early medieval homiliaries: the Homiliary of St Peter at the Vatican, art. 11 (Grégoire 1980 p 227) and the **HOMILIARIUM** of **PAUL THE DEACON**, art. I.10 (Morin 1914 p 157; Grégoire 1980 pp 431–32). In the latter setting the sermon was known in Anglo-Saxon and early Anglo-Norman England, and copies survive in CUL Ii.2.19, fols 152v–154v; and Harley 652, fols 166va–168rb. Smetana (1959 p 188 note 22) tentatively suggests that **ÆLFRIC** drew upon this sermon for his homily on the Annunciation (*ÆCHom* I, 13; B1.1.14). Although there are no precise verbal correspondences between Quodvultdeus and Ælfric’s homily on the Nativity (*ÆCHom* II, 1; B1.2.2), Cross (1963 p 15 and 1972 p 90) argues for influence due to “similarity of general purpose and of connected and distinctive subject-matter.” This sermon was also adapted for the Christmas liturgy in France by the late eleventh century (Young 1921) and is known to have had some influence on Anglo-Norman drama (Vaughan 1983 p 85).

The abbreviated version of this sermon, corresponding to chapters 11–17, is printed as Pseudo-Augustine, *Sermo de symbolo contra Iudaeos, paganos et Arrianos* (*PL* 42.1123–27) and as *Hom*. 12 within the augmented version of Paul the Deacon’s Homiliary printed by Eucharius Cervicornus (*PL* 95.1470–75).

Sermo 5, De cantico novo [QUODVULT.Cant.nov.]: *CPL* 405; *CPPM* 1.1106; *KVS* QU cant.
ed.: *CCSL* 60.381–92.

MSS Salisbury, Cathedral Library 35: HG 705.
Lists – Refs none.

A complete copy of this sermon on the topic of Christian renewal through baptism (inc. “Omnis qui baptismum Christi desiderat”) is extant in Salisbury 35, fols 69v–72v, within a collection of Augustinian texts identified by Webber (1992 p 162) as a product of Group II Salisbury scribes working *ca*. 1100 × 1125.

Sermo 6, **De ultima quarta feria** [QUODVULT.Ult.quart.fer.]: *CPL* 406; *CPPM* 1.1107; *KVS* QU fer.
ed.: *CCSL* 60.395–406.

MSS Oxford, Bodlian Library Bodley 698: HG 588.
Lists – Refs none.

This sermon for Holy Wednesday (inc. "Caelesti gratiae et spiritali"), based on the parable of the sower, was probably first preached in 439. Complete copies are extant in Bodley 698, fols 55v–59r, and Salisbury, Cathedral Library 61 (Salisbury, s. xii$^{1/4}$), fols 39v–40r.

Sermo 7, De cataclysmo [QUODVULT.Cata.]: *CPL* 407; *CPPM* 1.1108; *KVS* QU cata.
ed.: *CCSL* 60.409–20.

MSS Salisbury, Cathedral Library 35: HG 705.
Lists – Refs none.

A copy of this Easter sermon on the baptismal typology of the crossing of the Red Sea (inc. "Quoniam in proximo est dies") is extant in Salisbury 35, fols 67r–69v, immediately preceding the copies of *Sermones* 5 and 1–3 listed above.

Sermo 8, De accedentibus ad gratiam 1 [QUODVULT.Acc.grat.I.]: *CPL* 408; *CPPM* 1.1728; *KVS* QU gr.
ed.: *CCSL* 60.441–58.

MSS – A-S Vers none
Quots/*Cits* ? FRITHEGOD.Brev.vit.beat.Wilfred.
Refs none.

This is a moralizing sermon on the grace of God, railing against the evils of the pagans, Jews, and Arians (inc. "A Domino Deo nostra inpetranda sunt"). Remly (1989 p 6) argues that **FRITHEGOD** of Canterbury's **BREVILOQUIUM VITAE BEATI WILFREDI** "drew on a tradition of *muscipula diaboli* derivative of the first sermon *De accedentibus ad gratiam* of Quodvultdeus, bishop of Carthage, with which he shows congruence of thought and diction."

Sermo 10, Adversus quinque haereses [QUODVULT.Adv.quin.haer.]: *CPL* 410; *CPPM* 1.1204; *KVS* QU hae.
ed.: *CCSL* 60.261–301.

MSS Salisbury, Cathedral Library 63: HG 710.
Lists – AS Vers none.
Quots/*Cits* 1. BEDE.Collect.opusc.
2. *ÆHom* 1 (B1.4.1) 113–44, 410–26.
Refs none.

A copy of this long polemical sermon (inc. “Debitor sum, fratres, fateor”) dominated by the conceit of a battle against the five enemies of the Church — the pagans, Jews, Manicheans, Sabellians, and Arians — appears in Salisbury 63, fols 46v–52r, within a collection of works mainly by **AUGUSTINE**. **BEDE** quotes extensively from *Adversus quinque haereses* V.4–10 in his yet-unedited *Collectio ex opusculis sancti Augustini in epistulas Pauli apostoli* (*CPL* 1360; *RBMA* 1619–31) for an interpretation of Romans 1.1–2 (see Braun, *CCSL* 60 .lxix; for manuscripts of Bede’s *Collectio*, see Fransen 1961). In his fourth homily on the Nativity (*ÆHom* 1; B1.4.1) **ÆLFRIC** translates two passages of *Adversus quinque haereses*, one on the prophecy of Hermes Trismegistus, the other on the Manicheans’ slander of the Virgin Mary (see Pope, *EETS* OS 259.166, 194–95, 202, 213–14).

Sermo 11, **De tempore barbarico 1** [QUODVULT.De.temp.barb.I]: *CPL* 411; *CPPM* 1.1109; *KVS* QU bar.
ed.: *CCSL* 60.423–37.

MSS Oxford, Bodlian Library Bodley 698: HG 588.
Lists – Refs none.

This sermon lamenting the evils of the day and the severity of God’s wrath (inc. “Admonet Dominus Deus noster”) was probably first preached in March 439 during the Vandal incursions into Carthage or shortly thereafter. According to Webber (1992 p 160), the two copies in Bodley 698, fols 52r–55v and 59r–63r, contain significantly different readings, which may indicate that they were copied from two different exemplars.

Sermo 13, De quattuor virtutibus caritatis [QUODVULT.De.quat.virt.carit.]: *CPPM* 1.891, 1215; *KVS* QU virt.
ed.: *CCSL* 60.367–78.

MSS Oxford, Bodlian Library Bodley 698: HG 588.
Lists – Refs none.

A copy of this sermon on the four virtues of love (inc. “Desiderium caritatis uestrae”) is extant in Bodley 698, fols 50r–52r. This sermon is not listed in *CPL*; on its attribution to Quodvultdeus, see Braun (*CCSL* 60.vii).

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